693. f. 16
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A

SERMON

PREACH'D

On *Wedneſday*, *January* XIX, $170\frac{3}{4}$.

BEING THE

Faſt-Day,

Appointed by Authority,

For the Humbling our ſelves before Almighty GOD, in a deep Senſe of his Heavy Diſpleaſure, ſhew'd forth in the late Dreadful Tempeſt.

AS ALSO,

For the Imploring of a Bleſſing on Her Majeſty and Allies, Engag'd in the preſent War.

By *THOMAS FREKE*.

LONDON,
Printed for *John Lawrence*, at the *Angel* in the *Poultry*, MDCCIV.

A

SERMON

PREACH'D

On Wednesday, January XIX, 1703.

BEING THE

Fast-Day,

Appointed by Authority,

For the Humbling our Selves before Almighty GOD, in a deep Sense of his Heavy Displeasure, shew'd forth in the late Dreadful Tempest.

AS ALSO,

For the Imploring of a Blessing on Her Majesty and Allies, Engag'd in the present War.

By THOMAS FREKE.

LONDON,

Printed for John Lawrence, at the Angel in the Poultry, MDCCIV.

A SERMON

Preach'd on *January* XIX. 170$\frac{3}{4}$.

Being the Faſt-Day, &c.

Jonah I, xvi.

Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows.

WE are met together this Day in Obedience to Authority: The particular Reaſons, which mov'd our Queen and Council to appoint this Religious Faſt, are contain'd in her Proclamation, ſo well Worded, and in ſuch a Pious Strain, that I ſhall Rehearſe unto you ſome Part of it, ſo far as relates to our preſent Purpoſe.

"Whereas by the late moſt terrible and dreadful Storm "of Wind, with which it pleaſed Almighty God to afflict "the greateſt part of this our Kingdom in *November* laſt. And then it mentions the great Damages that Storm occaſion'd both by Sea and Land; which I ſhall not ſtay to mention now, reſerving it to a more proper place.

It is further added in the Proclamation, "A Calamity "of this ſort, ſo Dreadful and Aſtoniſhing, that the like "hath not been ſeen or felt in the Memory of any Perſon "living in this our Kingdom, and which loudly calls for "the deepeſt and moſt ſolemn Humiliation of Us and Our "People: Therefore, out of a deep and pious Senſe of "what We, and all Our People, have ſuffered by the "ſaid Dreadful Winds and Storms, (which we moſt Hum-"bly Acknowledge to be a Token of the Divine Diſplea-"ſure, and that it was the Infinite Mercy of God, that "We and Our People were not wholly deſtroyed) and "putting our Truſt in Almighty God, that upon our Hu-"miliation and Repentance, he will be Gracious to us "and our Kingdoms, and will yet vouchſafe a Special "Bleſſing to Us and Our People, in the Juſt War, where-"in we are Engaged: We do Command, that a Gene-"ral and Publick Faſt be obſerved, (*viz.* on this Day) "throughout this Kingdom; that ſo both We and Our "People may Humble our ſelves before Almighty God, "and may in moſt devout and ſolemn Manner ſend up our "Prayers and Supplications to the Divine Majeſty, to im-"plore his Bleſſing and Favour, and the Continuance of "his Mercies, and the Proteſtant Religion to us and our "Poſterity; and that it would pleaſe him to Pardon the "Crying Sins of this Nation, which have drawn down his "ſad and heavy Judgments on Us and Our People, and "to avert all thoſe Judgments, which our Manifold Sins "and Provocations have moſt juſtly deſerved, and to obtain "the Bleſſings and Aſſiſtance of Almighty God on the "Forces of us and our Allies, both by Sea and Land; and "for Reſtoring and Perpetuating Peace, Safety and Pro-"ſperity to our Kingdoms and Dominions, and the Nations "and States in Alliance with us.

Theſe are the Contents of Her Majeſty's Royal Procla-mation, very pertinent and agreeable to every Good Pro-teſtant, and Truly Engliſh Man.

Now,

Now, in order to promote ſo pious and beneficial a Deſign, the Words I have choſen to Diſcourſe upon, are moſt proper and ſeaſonable. *Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows.*

The Particle *Then* obliges us to caſt our Eye backward, on what goeth before; and in the beginning of this Chapter we ſhall find, the Prophet *Jonah* receiving a Meſſage from God, *To ariſe and go to* Niniveh, *that great City*, the Metropolis of the *Aſſyrian* Empire, *and cry againſt it, for her Wickedneſs is come up before me.* But inſtead of obeying this Command, which undoubtedly came from Heaven, *Jonah* riſes up *to fly unto* Tarſhiſh *from the Preſence of the Lord*; he goes down to *Joppa*, a Sea-port Town on the *Mediterranean*, and there finding a Ship bound to that place, he pays the Fare thereof, and Embarques. How ſecure ſoever the Prophet might think himſelf in this his intended Voyage, God meets with him by the way, and ſeverely puniſhes him for his Diſobedience. *The Lord ſent out a great Wind into the Sea, and there was a mighty Tempeſt in the Sea, ſo that the Ship was like to be broken. Then the Mariners were afraid, and cried every Man unto his God, whilſt* Jonah *was aſleep. But the Shipmaſter comes to him, and ſaith, What meaneſt thou, O ſleeper? Ariſe, call upon thy God, if ſo be that he will think upon us, that we periſh not.* Thus Natural is it for Perſons in diſtreſs to make their Applications to ſome Supreme Being; and they, who have not God in all their Thoughts, never own him as their Benefactor, nor bow the Knee to him, by way of Acknowledgment, ſo long as his Candle ſhines upon their Head, and his Secret is in their Tabernacle; *Yet in Trouble will they Viſit him, and pour out a Prayer, when his Chaſtening is upon them.* The Mariners in the Storm cry every Man unto his Falſe God, tho' the drowſy Prophet muſt be awak'd to call upon the True and Living God.

Verſ. 1, 2.

Verſ. 3.

V. 4, 5, 6.

Hereupon

Verſ. 7. *Hereupon they ſaid every one to his fellow, Come and let us caſt Lots, that we may know for whoſe ſake this Evil is come upon us.* Lots are an Appeal to Heaven in Doubtful Caſes: Theſe Men had an apprehenſion, that there was ſome Notorious Offender among them, ſome Flagitious Sinner, that had provok'd the Gods to that Degree, as to terrify againſt them in this great and terrible Tempeſt. *So when*
Acts 28.4. *the Barbarians ſaw the Venemous Beaſt hang on* Paul's *hand, they ſaid among themſelves, No doubt this Man is a Murderer, whom, though he hath eſcaped the Sea, yet Vengeance ſuffereth not to live.* Therefore, in purſuance to this Notion, they caſt Lots, and the Lot fell upon *Jonah.* He preſently gives them an account who he was: *I am an He-*
Verſ. 9, 11, 12. *brew,* ſaith he, *and I fear the Lord, the God of Heaven, which hath made the Sea and the dry Land*; and it is upon my account, as a Puniſhment for my Diſobedience, that this Storm hath ſeiz'd us: *But take me up, and caſt me forth into the Sea, and it ſhall be calm unto you.* This they were loth to conſent unto; the Mariners, tho' Heathens, were averſe to ſuch an Inhumane Action. Nevertheleſs, after all Endeavours us'd to come to Land in vain, *they row'd hard, but could not reach the Shoar; the Sea ſtill wrought, and was tempeſtous againſt them:* They were reſolv'd at length to take the Prophet's Advice, *For they knew he had*
Verſ. 10. *fled from the Preſence of the Lord, and that it was for his ſake this great Tempeſt was upon them.* But firſt, they all joyn in Prayer to *Jonah*'s God, the God which made Heaven and Earth, and the Sea, and all things that are
Verſ. 14. therein. *We beſeech thee, O Lord, let us not periſh for this Man's Life, and lay not upon us innocent Blood; for thou, O Lord, haſt done as it pleaſed thee.* By this ſtrange Providence, you ſee, and the Prophet's Inſtruction, they were brought to the Knowledge of the one Only and True God, to turn from the Lying Vanities of the *Gentiles,* to the Worſhip of the Living God of the *Hebrews.* *So they took*

up

up Jonah, *and caſt him forth into the Sea, and the Sea ceaſed from her Raging. Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows.* Such an Influence had their Deliverance upon them! They were ſo ſenſibly Convinc'd of God's Power and Juſtice, againſt one of his own Prophets, for refuſing to obey the *Word that came unto him*, and of his Mercy and Goodneſs towards them, in ſo Remarkable a Salvation, *that they feared the Lord, and that exceedingly too, and offered a Sacrifice unto him, and made Vows.* Verſ. 15.

Theſe were Religious Acts, and what even the Light of Nature dictates unto us; Salvation from any Evil, eſpecially from ſo Threatning and Imminent a Danger, as that here referr'd unto, doth neceſſarily oblige Men to a holy Dread and Fear of a Deity, and Sacrifices of Thankſgiving and Obedience. We read in Verſe 10. *The Mariners in* Jonah's *Ship were exceedingly afraid, whilſt the Tempeſt was upon them*; and now it is ſaid of the ſame Perſons, *They feared the Lord.* Before, they were poſſeſt with a Natural Fear only, of the Danger, in which they were Ingulph'd by the Violence of the Storm, and the Raging of the Sea: Now they *fear the Lord*, and his Goodneſs; and this Fear of God puts them upon *offering a Sacrifice unto him, and making Vows.* 'Tis certain, that they did not Sacrifice to Idols, but to the True God, that God that made the Sea, and the dry Land, the God of the *Hebrews*; it was unto the Lord they offered a *Sacrifice*, and unto the ſame Lord they made *Vows.*

But what had theſe Mariners in the Ship to offer to God? Or how could they offer there? Tho' this doth not appear unto us; yet the difficulty may be eaſily ſolv'd another way, *viz.* by a Trajection of the Words, a very common Figure in Scripture: *They vowed Vows, and Sacrificed*; i. e. They vowed they would become Proſelytes to the Religion of the *Hebrews*, and Sacrifice at *Jeruſalem*, where they

they knew the God of *Jonah* was worſhipped, upon their Return. Here they bind themſelves by Vows to recognize the Mercies of God in their Deliverance: *Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows.* Such Effects had the Gracious Appearance of God in a Terrible Storm, upon this rude and illiterate Multitude; ſuch a Chain of Providences did meet together in this Hiſtory, as to prove the Converſion of Idolatrous *Pagans.*

It were well, if we Chriſtians and Proteſtants had the ſame ſenſe of God's Hand, which hath been lifted up againſt us, and of that Salvation he hath ſo eminently wrought out for us, on the like occaſion; that ſo, imitating the Example of theſe Converted Mariners, the Lord, who hath ſhewn himſelf *to be ſlow to Anger* in puniſhing us, *great in Power* in reſtraining his Indignation, and *full of Compaſſion* upon our Repentance and Reformation, may haye Thoughts of Good, and not of Evil, concerning us.

That we might therefore make this wiſe Improvement of ſo Unuſual a Providence, I will *Firſt* Conſider the Judgment it ſelf, we ſo lately felt, together with that Marvellous Salvation our Eyes have ſeen. *Secondly*, I ſhall Explain and Enforce the Subſequent Duties, ſo Reaſonable in themſelves, and ſo much for our Advantage, *viz.* That we ſhould *fear the Lord exceedingly, offer Sacrifices unto him, and make Vows.*

Firſt Conſideration. The Judgment it ſelf we ſo lately felt; a Judgment, that is ſo freſh in our Memory, that was ſo Terrible in its firſt Impreſſions, and attended with ſo many Calamitous Circumſtances, that I would hope, the whole Nation is Convinc'd, God hath been Contending with us.

The *Judgment* I have a Reference unto, is, that Stormy Wind, that Tempeſtous Hurricane, which infeſted theſe parts of *Europe*, eſpecially our Iſland, on *Friday* and *Saturday*,

day, the 26th and 27th of *November* last. It will ſerve to little purpoſe, I am certain, for me to Enquire into the Nature of the Wind, or Read you a Lecture on the ſeveral *Phænomena's* thereof: It hath puzzled the greateſt Philoſophers of all Ages to give but a Tolerable Account of this Meteor; nay, our Saviour hath told us, which one would think ſhould ſatisfy every Sober Perſon, that it is paſt Humane Skill to pretend to any Nicety in this Matter, *The Wind bloweth where it liſteth, and thou heareſt the Sound thereof, but canſt not tell whence it cometh, and whither it goeth.* John 3. 8. But, although it be paſt our ſhallow Reaſon to enter into the *Treaſuries of the Wind*, and unravel the Myſterious Works of the Creation, as God himſelf challenges *Job* to do, if he be able: Yet it is not unreaſonable to believe, the Divine Architect can either ſtop the Courſe of Nature, or cauſe the moſt uſeful parts thereof to be the Executioners of his Wrath againſt a Wicked and Rebellious People; as undoubtedly was our Caſe, in that Surprizing and Laſting Storm; which, if the Lord of the Wind and Seas had not in due time caus'd to ceaſe, its long Continuance, and thoſe aſtoniſhing Guſts we heard, muſt have ſwallow'd us up in Ruin and Deſtruction. *'Tis of the Lord's Mercies alone we were not Conſumed*, both we and our Queen, *for his Compaſſions fail not.* Lam. 3. 22.

I ſhall reduce what I have to offer about it unto theſe Two Heads. *Firſt*, That the Lord hath a Hand in the Wind, that he governs it according to his pleaſure, and oftentimes ſends it as a Judgment upon a Nation. In the *Second* place, Lay before you ſuch Circumſtances of our late Diſtreſs, as ſhall render it, beyond Controverſy, clear, that that particular Storm was a Severe and an Amazing Judgment to us.

Firſt, That the Lord hath a Hand in the Wind, is paſt doubting, when we conſider the Repreſentations the Scripture gives of this Matter in the Hiſtory, of which my

Text is apart; 'tis affirm'd, *The Lord ſent out a great Wind*
Verſ. 4. *into the Sea, and there was a mighty Tempeſt in the Sea.* They are the words of another Prophet, *It is he that buildeth his Stories in the Heaven*, theſe are his Rooms of State, *and hath founded his Troops in the Earth*, theſe are his Servants; *he that calleth for the Waters of the Sea, and*
Amos 9.6. *poureth them out upon the face of the Earth*, in Rain or Wind; *the Lord of Hoſts is his Name.* The Royal *Pſal-*
Pſ. 135. 7. *miſt* thus expreſſeth it, *He cauſeth the Vapours to aſcend from the ends of the Earth, he maketh Lightnings for the Rain, he bringeth the Wind out of his Treaſuries.* But in a moſt Majeſtick manner is this Truth delivered us in another place by the ſame Author, *Who covereſt thy ſelf*
Pſ. 104. 2, 3. *with Light, as with a Garment, who ſtretcheſt out the Heavens like a Curtain, who layeth the Beams of his Chambers in the Waters, who maketh the Clouds his Chariots, who walketh upon the Wings of the Wind.*

The great God is here compared to a Mighty Prince, dwelling in a Stately Palace, cloathed with a more Glorious Light, than that of the Sun in the Firmament; the Heavens are made uſe of for a Curtain to this Palace, the Beams of which are laid in the Waters; the Clouds are his Chariots, and the ſwift Winds the Pavement on which he walks. *He maketh his Angels Spirits, and his Miniſters a Flame of Fire.* God hath certainly a hand in the Winds, and governs them according to his Pleaſure: *He gathereth*
Dan. 4. 35. *the Wind in his Fiſts, and does what he will in the Armies of Heaven, and among the Inhabitants of the Earth, and none can ſtay his Hand, or ſay unto him, What doſt thou?* Stormy
Pſ. 148. 8. *Winds fulfil his Word, and both Wind and Sea obey him.*
Nah. 1. 3. *The Lord hath his Way*, ſaith the Prophet, *in the Whirlwind, and in the Storm, and the Clouds are the Duſt of his Feet.*

The *Way of God* ſignifies ſometimes the *Law of God*, and ſometimes the *Providential Operations of God*: In both

theſe

theſe Senſes, the great Ruler of the World gives Laws unto all his Creatures, even thoſe of them which are inanimate, he ſo manages by his Infinite Wiſdom and Almighty Power, that they ſhall ſerve the Ends and Purpoſes he ordains them unto, whether for Correction or Mercy. *The Cloud*, in which is contain'd the Wind, ſaith *Elihu*, *is turn'd round about by his Counſel, that they may do whatſoever he commandeth them upon the face of the World in the Earth.* Job 37. 12.

Thus doth God guide and direct this Meteor according to his Pleaſure, to fulfil his Will: And though, without doubt, the freſh Gales thereof, in their proper Seaſon, and with Moderation, are very uſeful and beneficial to Mankind, in ſome Climates by cooling the Air, in others by ſcattering noxious Vapours and Fumes, deſtroying Poiſonous Inſects, and the like; yet it is many times ſent in the way of a Judgment, and proves a very ſore Calamity. So was *Jeruſalem* of old threatned, *Thou ſhalt be viſited of the Lord of Hoſts with Thunder, and with Earthquake, and great Noiſe, with Storm and Tempeſt, and the Flame of devouring Fire:* All which were accompliſh'd upon her, in her laſt and great Deſtruction, according to our Saviour's own Prediction, and as they are fully related by an Hiſtorian of the *Jewiſh* Nation. *Thou didſt blow with thy Wind*, ſaith *Moſes* in his Triumphant Song, *the Sea covered them, they ſank as Lead in the mighty waters*, ſpeaking concerning the *Egyptians* Overthrow. What elſe can be the meaning of that Expreſſion in *Deborah*'s Song, *The Stars in their Courſes fought againſt* Siſera? Their Beams and Influences were their Weapons, they wrought Impreſſions in the Air, and raiſed Meteors, Rain, Hail, Lightning, Thunder, Storms and Tempeſts, and thereby diſcomfited the Enemy's Camp? What was it that deſtroyed the Ships of *Tarſhiſh*, we ſo frequently read of in Scripture, but violent Stormy Winds? *Jehoſaphat*, for joyning himſelf with *Ahaziah* King of *Iſrael*, receiv'd this Aſtoniſhing

Iſai. 29. 6.

Mat. 24. & Luke 21. *Joſephus.*

Ex. 15. 10.

Judg. 5. 20

Culverwel's Sermon, p. 85.

Meſſage by the Prophet, *The Lord hath broken thy Works;*
2 Chron. 20 37. *and the Ships, which he had built to go to* Ophir *for Gold, were broken, that they were not able to go to* Tarſhiſh, or to Sea. 'Tis probable, ſome ſudden Storms of Wind aroſe, and ſhattered them all to pieces, as they lay in Harbour at *Ezion-geber* in the Red-Sea. Theſe have been oft-times made uſe of by God, as Inſtruments of his juſt Indignation againſt a diſobedient and wicked People.

I confeſs ſuch Appearances from Heaven were more frequent and common under the *Old Teſtament* times; God himſelf, at the giving of the Law, was cloathed with that Majeſty and Glory, the Mountain trembled, the Earth quak'd, Lightnings and Thunders eccho'd again with their Flame and Noiſe, which put *Moſes* and all *Iſrael* into a Terrible Conſternation and Panick Fear.

And moreover, I am apt to think, that one main Reaſon of thoſe Aſtoniſhing Convulſions in Heaven and Earth towards that People, was to preſerve them from Idolatry, by giving them ſenſible Demonſtrations, That the God, whom they worſhipped, was the only True and Living God; and likewiſe to make 'em underſtand, That the Land he had promis'd them for an Inheritance, was not to be obtain'd in the ordinary Method, by Strength of Arms, or Strategems of War, but by the Hand of God alone: Therefore did the Lord teſtify from Heaven againſt their Enemies, by Wind and Tempeſt, by Plagues and Peſtilences, as the
Hab. 3. 7, 8. Prophet *Habbakkuk*, in a very lofty ſtrain, expreſſeth it, *I ſaw the Tents of Cuſhan in affliction, and the Curtains of the Land of Midian did tremble: Was the Lord diſpleaſed againſt the Rivers? Was thine Anger againſt the Rivers? Was thy Wrath againſt the Sea, that thou didſt ride upon*
V. 10, 12. *thine Horſes, and thy Chariots of Salvation? The Mountains ſaw thee, and they trembled: the overflowing of the Water paſſed by; the Deep uttered his Voice, and lift up his Hands on high; Thou didſt march through the Land*

in

in Indignation, thou didst thresh the Heathen in Anger, &c.

Yet however, under the New Teſtament Diſpenſation, we have not been without Inſtances of this kind of Judgment: *Out of the Throne proceeded Lightnings, and Thun-* Rev. 4. 5.
drings, and Voices. And again, Upon the opening of the Sixth Seal *there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood; the Stars fell to the Ground, the Heavens departed as a Scrowl when it is rolled together, and every Mountain* chap. 6. 12.
and Iſland were removed out of their places, and the Kings of the Earth, and the great Men, and the rich Men hid themſelves for fear in the Dens, and in the Rocks of the Mountains. So dreadful have the Appearances of God been even in Goſpel Times, againſt the Enemies and Perſecutors of his Church and People. And methinks the Rarity of theſe Judgments ſhould be ſo far from creating in our Minds ſlight or mean Opinions of God's Methods of Government in the way of his Juſtice, as that, from ſuch a Conſideration we ſhould argue, That certainly there muſt be ſomething more than Humane in ſuch a Terrible Storm, ſomewhat above Nature in ſuch an Amazing Tempeſt, and ſo cry out with them in the Goſpel, *We have ſeen ſtrange Things* ſuch a Day, and none other but the immediate Finger of God was in it.

And now in the Second place I will lay before you ſuch Circumſtances of our late Diſtreſs, as ſhall render it beyond Controverſy evident, that that particular Storm, for which we are Humbling our ſelves this Day, was a ſevere and an amazing Judgment. Theſe are the words of her Majeſties Proclamation: "Some of our Ships of War, "and many Ships of our Loving Subjects have been De- "ſtroy'd and Loſt at Sea, and great Numbers of our Sub- "jects ſerving on Board the ſame have Periſhed, and many "Houſes, and other Buildings of our good Subjects have "either been wholly Thrown down, and Demoliſh'd, or

"very

" very much Damnified and Defac'd, and thereby ſeveral " Perſons have been Kill'd; and many Stacks of Corn and " Hay thrown down and ſcattered Abroad, to the great " Damage and Impoveriſhment of many others, eſpecially " the poorer ſort; and great numbers of Timber and other " Trees have by the ſaid Storm been Torn up by the Root " in many Parts of this our Kingdom.

Take a View of all theſe aſtoniſhing Circumſtances, and ſuppoſe your ſelves to be Sharers in each of them, (as indeed we are, conſidered as a Body Politick) and can you ſay, and make it out too, that they are Light and Trivial Matters? Is it a ſmall thing for *England*, a Nation, as the Poet ſaith, *Divided from all other Parts of the World by the Sea*, and conſequently whoſe chiefeſt Strength conſiſts therein: Is it a ſmall thing for *England* then to loſe no leſs than Three Thouſand Seamen, and many ſtout Ships of War by one Blow? And that at ſuch a Juncture when we ſtood in moſt need of them. The Enemy, no doubt, gave out, that we had projected great Things, but were not able to bring 'em to paſs: There is no riding upon the Seas without Ships, and no Sailing without Men; both the one and the other, ſaid they, are deſtroyed; therefore break off your Confederacy with 'em, and embarque not any longer in a Cauſe, againſt which Heaven it ſelf hath ſo ſeverely Teſtified. Thus did they Triumph over our Miſeries, and were ready to ask, by way of Deriſion, Where is the Proteſtants God? And what is become of their Naval Strength and Store, wherein they did once ſo greatly Excel? And ſhall not we acknowledge this to be a Publick Judgment?

Et penitus toto diviſos Orbe Britannos. Virgil.

Conſider, How many Fatherleſs and Widows were made in one Night and Day! How many Loſſes were ſuſtain'd by Merchants and others in Ships and Houſes? Conſider, How Expos'd every one of us were, at that time, to Sudden Death; the Bluſtring Wind ſhook our Habitations

tions to that degree, that we knew not where to go for Shelter. Many, we know, were buried in the Ruins, others receiv'd considerable Bruises and Wounds: In short, the Air was in such a Hurry and Confusion, the Storm so Violent and Boisterous, that it is a marvellous Mercy we were not all dead Corpses by Break of Day.

And now, Can any one be so bold as to assert, this was not a Divine *Nemesis* and Punishment for our Sins? Hath GOD any pleasure in the Noise of Wind, or in the Rage of the Sea? Hath the peaceable and compassionate Being of Heaven and Earth any delight in Wrecks and Ruins? or doth he take a Complacency in the sight of Bloud and Wounds of Confusion and Convulsions? No, it cannot be suppos'd. Therefore we must of Necessity acknowledge, that his Judgments have been upon the Earth for the Wickedness of the Inhabitants thereof. Not that I deny, God might make use of Second Causes in the procuring of such Destructions, he might permit *the Prince of the Power of the Air*, and give him a Commission, as in *Job*'s Case, to raise Storms and Tempests: Though the Suddenness and Violence, the unusual Noise and irresistableness of the Late Stormy Wind, makes me apt to conclude, that it came from God himself. *The Lord did blow with his Wind, the Sea covered the* Egyptians, *and they sank as Lead in the mighty Waters.*

Ephes. 2. 2.

Job 1. 12.

But to pass from the Consideration of the Judgment, to that of our Wonderful Deliverance and Salvation. We have seen Clouds and Thick Darkness round about us, and have felt and heard a Tempestuous Storm, proceeding from thence. And again, The bright side of the Cloud hath been expos'd to our View, full of Calmness and Serenity. 'Tis a Mercy our whole Fleet was not Lost, and all our Seamen drown'd, that our Cities were not turn'd into Heaps of Rubbish, and our pleasant Dwellings into solitary Cottages. 'Tis a Mercy, that any of us were Sav'd in that

Common

Common Calamity, that our Houſes were not made our Graves, and the Tempeſt of this World did not Hurry us down by the Stormy Vengeance of God into that Lake which burneth with Fire and Brimſtone for ever and ever.

Iſa. 66. 8. We have read of a *Nation that was Born in a Day*: What a Strange and Amazing Providence would it have been, if ſuch a Nation as ours ſhould have been deſtroy'd in a Day? A Nation, that is Exalted to the very Heavens, both for Temporal and Spiritual Advantages; a Nation ſo Great, that hath God ſo nigh unto 'em, that hath Statutes and Judgments ſo Righteous; a Nation wherein the Candleſtick of the Lord is ſet up, and Shines with a Meridian brightneſs, when ſeveral Churches round about us are almoſt extinguiſh'd in Obſcurity and Darkneſs; a Nation ſo Rich and Wealthy, ſo Opulent and Strong, ſo Populous and full of Inhabitants. Conſider with your ſelves, the lamentable and diſtreſſed State of ſuch a Nation, if the Merciful and Compaſſionate God had not moderated his Juſtice in the Day of his fierce Anger, and ſaid unto

Rev. 7. 1. *the Deſtroying Angels, that hold the four Winds of the Earth*, It is enough, ſtay now your Hands.

Pſal. 124. 6, 7, 8. We may ſay with the Church, *Bleſſed be the Lord, who hath not given us as a Prey to the* Boiſterous Winds; *our Soul is eſcap'd as a Bird out of the Snare of the Fowlers, the Snare is broken, and we are eſcap'd; our Help is in the Name of the Lord, who made Heaven and Earth.*

Thus, with the Mariners in *Jonah*'s Ship, we have been in great Danger, becauſe of the Tempeſt God hath ſent upon us; but the Lord hath created a Calm.

And now what remains, but that in the ſecond place we ſhould betake our ſelves to the Excellent and Religious Practice of the ſame Men, viz. *To fear the Lord exceedingly, to offer a Sacrifice unto him, and make Vows.*

Indeed this is no more than what Natural Religion prompts every Man unto: Nay *Epicurus* himſelf, who

thought

thought God careleſs of human Affairs, leaving them at Random, to the Conduct of Man's Wiſdom, and Mutability of Fortune, yet acknowledges, that God ought to be feared and worſhipped by Men for the Excellency of his Nature, and Greatneſs of his Majeſty. As looſe as this Philoſopher was in his Principles; yet he could not bid ſo open a defiance to Reaſon, as to deny the Great God the Fear and Homage of his Creatures. And is it not a Shame, that we who are entruſted with reveal'd Religion, and pretend to own a Providence in the World, ſhould be more Tardy than the very Heathens, in paying ſuitable Acknowledgments to the *True and Living God, the God of Heaven, which hath made the Sea and the Dry Land? All People will walk every one in the Name of his God, and ſhall not we walk in the Name of the Lord our God for ever and ever.* Charnock on God's Dominion. Mich. 4. 5.

We need not look far to be inform'd, what our Duty is upon this occaſion; *The Word is nigh us even in our Mouths, ſo plain, that he may run that readeth it:* May it be *written in our Hearts* by the Finger of the Holy Spirit!

What is it then that the Lord requires of us? I anſwer, Theſe Three things in an eſpecial manner.

Firſt, That we fear him Exceedingly.

Secondly, That we offer Sacrifice unto him.

Thirdly, That we makes Vows.

I ſhall briefly Explain and Enforce each of theſe Duties.

The *Firſt* Duty that we are to ſet about, is to fear the Lord *Exceedingly, with great Fear*, as the Septuagint renders it. Fear is a Paſſion of the Mind, ſpringing from a lively ſence of Guilt and Puniſhment. *My Fleſh trembleth for fear of Thee, and I am afraid of thy Judgments.* The Dominion and Power of God calls for it from the Hands of All his Creatures; and ſo likewiſe doth his unſpotted Holineſs and inflexible Juſtice. *With him*, ſaith *Elihu*, *is terrible Majeſty: Touching the Almighty we cannot find him* Φόβῳ μεγάλῳ. Pſal. 119. 120. Job 37. 22, 23, 24.

him out; he is excellent in Power, and in Judgment, and
Rev. 15. 4. *in plenty of Juſtice; Men do therefore Fear him. Who ſhall not fear Thee, O Lord, and glorify thy Name? For Thou only art Holy; for all Nations ſhall come and Worſhip before Thee, for Thy Judgments are made manifeſt*; as it is in the *Song of Moſes and the Lamb.* The glorious Angels, thoſe bright Seraphims of Heaven are not able to behold the face of God without Bluſhing and Amazement; and ſhall not his Excellency make *us* afraid? Ought not ſuch an Earth-worm, ſo mean an Animal as Man, ſtand in awe of his Maker, who hath ſo many Armies at his Command in the Heavens above, and in the Earth below, whom he can
Ch. 13. 21 diſpoſe to the exact Obedience of his Will? *Let not thy Dread*, ſaid upright *Job* once, *make me afraid*, i. e. with a dejection and deſpondency of Spirit; but the *Dread* of God ſhould make us all Afraid, with a Devout and Penitential Fear.

Pſal. 97. 2, 3. Shall we not fear that God, *Who hath Clouds and Darkneſs round about him, the Habitation of whoſe Throne is Righteouſneſs and Judgment?* Shall we not fear him, *before whom a Fire goeth and burneth up his Enemies round about? His Lightnings lightned the World, the Earth ſaw and Trembled: The Hills melted like Wax at the Preſence of the Lord: at the Preſence of the Lord of the whole Earth: The Heavens declare his Righteouſneſs, and all the People ſee his Glory.* Shall we not fear him, I ſay, and ſtand in awe of his Glorious Majeſty? Yea ſhall we not Fear and
Pſal. 18. 12, 13. Reverence that God *who Thunders in the Heavens, and gives his Voice in the Clouds, Hail-ſtones and Coals of Fire?* Who ſpeaks in the Stormy Wind, and hath the Earth and
Jer. 5. 22. Sea at his Command? *Fear ye not me, ſaith the Lord*, to the People of the *Jews*, by his Prophet? *Will ye not Tremble at my Preſence, which have placed the Sand for the bound of the Sea by a perpetual Decree, that it cannot paſs it; and though the Waves thereof toſs themſelves, yet can they*

not

not prevail, though they roar yet can they not paſs over it? 'Tis but reaſonable to fear ſo great and powerful a Being, ſince he can Marſhal the Elements in Rank and File, and give them a Commiſſion to vindicate his Honour and Juſtice upon the Earth; yea, ſhall we not Fear and Worſhip that God who is able *to kill and to make alive, to wound and to heal*; with one word ſpeaking to calm the Raging Sea, and the Boiſterous Wind?

You will all ſay, certainly thoſe Appearances from Heaven are very apt to ſtrike a Terror into Mortals; and there is not a Creature ſo impudent, but muſt be afraid *of* God, eſpecially when he comes cloathed with ſuch Majeſty and Glory. But Fear in a good Man is of a diverſe Kind from that in a Wicked Man. There is a Natural, and there is Religious Fear. I will in Three Particulars ſhew you their difference.

Firſt, Natural Fear ariſes from Natural Cauſes only, and is the effect of ſuch Conſiderations as are proper to it ſelf, *viz.* Guilt and Shame, Puniſhment and Diſgrace; and whenever theſe happen to be ſuperſeded, his Fear vaniſhes. Take off the Rod from his Back and he fears no longer, tho' with *Pharaoh*, while the Plague was upon him, he greatly fear'd. Now this religious and holy Fear, of which I am ſpeaking, ſprings from other Principles; namely, A Senſe and Conviction of the Evil of Sin, and of the righteous Juſtice of God, in puniſhing us for it. *The Lord is Righteous*, ſaith the Church, *for I have Rebelled againſt his Commandment*; acknowledging withal, that *he hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.* Lam. 1. 18

Secondly, Natural Fear, I confeſs may be very great, whilſt the Sound and Din of the Judgment is in the Ear, and the Smart of it on the Back: So that *Egyptian* Monarch ſends for *Moſes* and *Aaron*, and ſaith unto 'em, *I have ſinned this time, the Lord is Righteous, and I and my* Exod. 9. 27, 28.

People are wicked; intreat the Lord that there be no more mighty Thundrings and Hail. It hath been uſual for the moſt obdurate Wretches to fear, and that *exceedingly* too, when Wrath and Indignation have been denounc'd by the Lord againſt them: But give 'em leave to recover themſelves a little from the Fright into which ſuch a threatning of Vengeance poſſibly hath caſt 'em, and they are not in the leaſt concern'd at the matter, but go on to fill up the *meaſure of their Iniquity*, till the *Ax is laid at the Root of the Tree*, and they be cut down as Fuel for unquenchable Fire. But now holy and religious Fear is Laſting and Permanent, and leaves a vaſt Impreſſion upon the Heart and Conſcience. A good Man *feareth always*, and this Grace is ſo rooted in his Nature, that no State or Condition of Life, no Argument or Conſideration whatſoever can weaken, much leſs deſtroy it.

Thirdly, Natural Fear is Slothful and Unactive, never attended with any Religious Performances, except in Hypocriſy and Diſſimulation, or from a ſudden fit of Devotion, which is as tranſient *as the early Dew, that paſſeth away.* Indeed the Paſſion of Fear, when it is Exorbitant and overwhelming cauſes a wretched Neglect of all manner of means, for our Safety and Preſervation: Such Perſons are deſperate under the Judgments of God, and ſay, *It is in vain to ſerve him, and what Profit is it, that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hoſts:* Like Men in a Ship which ſprings a Leak, and the Waters pour faſter into it than the Mariners can Pump it out, and they ſee nothing but the Sea ready to ſwallow them up, their Hearts and Hands faint, and they give over all Labour: Or if they do perform any Duties, that are for the matter of them Religious, it is with the ſame Sentiments that Slaves do their Drudgery, and they are conſtrain'd in them, by no other Conſiderations than thoſe of the Whip and the Cudgel. But

Dr. Bates *of Spiritual Perfection.*

Mal. 3. 14

now

now that Fear of Divine Judgments, which poſſeſſes good Mens Hearts, is Ingenuous and Free, Operative, and full of Activity, in the Ways of Holineſs, ever bringing forth the Fruits of Repentance and new Obedience, always attended with a ſuitable Life and Converſation. *They fear the Lord exceedingly*, which fear puts them upon *offering Sacrifices, and making Vows.*

Therefore, in the ſecond Place, it is further required of us on this occaſion, that *we offer Sacrifices unto the Lord*, according to the Example of the *Mariners* in the Text. Sacrifices were an uſual Rite among the Heathens; whenever they laboured under any Publick Calamity or Diſtreſs, it was their Cuſtom to Sacrifice to the Gods, whom they believ'd they had offended; thereby hoping to pacify and pleaſe them: Nay, their Superſtition ſometimes run ſo high, I mean that Extravagant Fear of a *Deity*, as to put them upon offering Humane Creatures. Δεισιδαιμονία.

The *Athenians* nouriſhed ſome very baſe and refuſe People, and in caſe of the Plague, or any other publick Judgment, they Sacrificed them for the Luſtration of the City, and thoſe they called Καθάρματα. *Suidas* ſaith, *They ſaid of ſuch a Man, Be thou our* περικάθαρμα, *our Redemption, our Propitiation, and then flung him into the Sea, as a Sacrifice to* Neptune. So the Mariners *took up* Jonah, *and caſt him forth into the Sea, and the Sea ceaſed from her Raging.* This very Act of theirs, by a *Pagan Author*, would be ſtiled Sacrificing to the God of the Sea, tho' we are aſſured, an Over-ruling Providence was in it, and the Hand of God brought it about. But, alas! Theſe are not the Sacrifices the Lord God of the Heavens and the Earth commands or deſires from the Reaſonable Creature: Not the Coſtly Ones of *Thouſands of Rams, or Ten Thouſand Rivers of Oil*; nor the Tender Ones, of *the Firſt-born for our Tranſgreſſion, or the Fruit of our Body for the Sin of our Soul.* Outram de Sacrific. l. 1. c. 22.

Mercy-

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But the Sacrifices he expects are only these Two:

First, That of a Broken Heart and Contrite Spirit. *The*
Ps. 51.17. *Sacrifices of God are a broken Spirit; a broken and a contrite Heart, O God, thou wilt not despise.* This indeed is the proper Work of a Fasting Day, to Confess our Sins,
Jer.14.20. and be Humbled for them: *We acknowledge, O Lord, our Wickedness, and the Iniquity of our Fathers, for we have sinned against thee.* Our Confession of Sin should respect more especially National Ones; and those are National Sins, which are most practised, and longest continued among a People.

Unto Confession, let us add Humiliation of Soul, under the Sense of the Wrath of God, and the Guilt of Sin. *Ezra* confess'd *weeping*, and *casting himself down before the House of God.* Daniel *covered himself with Sackcloth and Ashes*, when he made that solemn Supplication, recorded in the *9th Chapter* of his Prophecy. The People of *Israel*, upon their gathering together by *Samuel*'s Order to *Mizpeth*,
1 Sam.7.6. *drew Water, and poured it out before the Lord, and fasted on that Day, and said there, We have sinned against the Lord.* They wept abundantly, with much Brokenness of Heart, and Repented unfeignedly of their Sin.

And when we have Confess'd, and been Humbled for our Sins, our next Work is to Sacrifice them in the sight
Hos. 14.8. of God, saying with *Ephraim*, *What have we to do any more with Idols?* This is the Vulgar and most Obvious Notion of *Sacrificing*, it denotes Slaying and putting to Death. The Beasts to be offer'd were actually kill'd, and had their Blood let out: In allusion hereto, let us, in a Metaphorical Sense, Sacrifice our Lusts and Iniquities; let us slay and put to death our Sins, which have drawn down most amazing Judgments upon the Nation. Let us *cast our*
Isai.2. 20, 21. *Idols of Silver and our Idols of Gold to the Moles and to the Bats, to go into the Clefts of the Rocks, and into the tops of the ragged Rock*, to the Horns of his Altar, and to his

Mercy-

Mercy-Seat, *for fear of the Lord, and for the Glory of his Majeſty; now he ariſeth to ſhake Terribly the Earth.*

In an eſpecial manner it will be our Wiſdom and Security, to imitate ſo brave and wiſe a People, as the ancient *Romans*, among whom it was an indiſputable Principle, *Donare inimicitias Reipublicæ*, to give up and Sacrifice their private Enmities and Quarrels to the Publick Good, and Safety of the Common-wealth; if we will do ſo, the Hopes of our Enemies may yet be fruſtrated, and their Attempts to Ruin us prove ineffectual: For nothing can be a Bulwark of greater Force, to reſiſt all the Arts and Endeavours of *Popery* and *Slavery*, of Arbitrary Power, and a *French* Government, than *Union* and *Love*. But if we perſiſt in Inteſtine Heats and Diviſions, and rather Blow up the Flame of an Unnatural Variance, than uſe methods to Quench it, we follow that Courſe, to which, of all other, they who hate us, and ſeek our Deſtruction, would moſt certainly adviſe and direct us. *A Kingdom divided againſt it ſelf*, ſaith our Saviour, *cannot ſtand*; Whilſt *Ephraim* was againſt *Judah*, and *Judah* againſt *Ephraim*, both became a Prey to the Common Enemy. The Antichriſtian Principle of Perſecution for Conſcience-ſake, and the Deviliſh Practice of Dragooning and Haling to Priſon, under a pretence of Zeal for Religion, if ever it ſhould be allow'd of, and countenanced in this Nation, would, in a very little time, ſubject us to a foreign Power, and put a Yoke on our Necks, which neither we nor our Fathers were able to bear. Methinks God, in his late moſt Dreadful Judgment, hath given us to ſee our Sin in our Puniſhment; the Heavens teſtified againſt our Diſſentions, the Air and the Sea have been in a Ferment, Storms and Tempeſts ſurrounded us, becauſe of thoſe Raging Paſſions and Furious Luſts, that have filled our Land. I beſeech you then, Brethren, in the words of the Apoſtle, *Mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid*

Arch-Bp. *Tillotſon's* Serm. on *John* 13. 35.

Rom. 16. 17.

avoid them: And whereto we have already attained, let us
Phil. 3. 16. *walk by the same Rule, let us mind the same Thing.*

Secondly, The other Sacrifice that we are to present unto God this Day, is an *Eucharistical* One, a Sacrifice of Praise and Thanksgiving; for indeed we have been Miraculously Sav'd once and again. God hath been our God, and shewn himself to be our Saviour and Deliverer in variety of Dangers, that have threatned our Ruin and Over-
Psal. 68. 4. throw. *Sing unto the Lord* therefore, *sing Praises to his Name; Extol him that rideth upon the Heavens, by his Name* Jah, *and rejoyce before him:* And say with *Moses* in
Ex. 15. 11. his Song, *Who is like unto thee, O Lord, among the Gods? who is like unto thee? Glorious in Holiness, Fearful in Praises, doing Wonder.* This is the *Terumah*, or *Heave-Offering*,
Diatribe in Fol. p. 288. required under the Law; which, as the Learned *Mede* proves at large, is of a Moral and Standing Obligation; even *the Sacrifice of Praise to God, that is, the Fruit of our Lips, giving Thanks to his Name.*

In the *Third* Place, To our Fear of God, and Sacrificing unto him, let us add *making of Vows*, not in a *Pagan* or *Popish* Sense, so as to be Ridiculous, or expect to Merit, but in a Christian and Protestant One. This is a most excellent Part of Religion, and very proper on such a Day as this.

To Vow, is to bind our selves to God in a most solemn
Jer. 50. 5. manner: *Come* then, *let us joyn our selves to the Lord, in a perpetual Covenant, that shall not be forgotten*; let us abandon our former wicked Courses, and set up for a Personal and National Reformation; which, if I could but be so happy as to see, then would I conclude, The Lord God Almighty, the Lord of the Earth, and of the Sea, hath not forsaken us, but will dwell among us, and make us a People of his Praise.

Righteousness, saith the Wise Man, *exalteth a Nation,*
Prov. 14. 34. *but Sin is a reproach to any People.* As Religion and Virtue,

tue, in its own Nature, conduces to the Publick Good, ſo doth Wickedneſs produce many Publick Evils. Immorality and Vice emaſculate a People, and Luſt breeds Infirmities and Diſeaſes, which, in proceſs of Time, ſpoil the Strain of a Nation; all the Troubles and Confuſions, that are in Church and State, proceed from this Fountain: *From whence comes Wars and Fightings among you*, ſaith the Apoſtle *James?* *Are they not hence, even from your Luſts, that war in your Members?* O how much Innocent Blood is Sacrificed ſometimes to the Ambition and Revenge of an Haughty Prince: And what a Combuſtion and Fire in the World doth Luſt and Wickedneſs create, that oftentimes cannot be quench'd, but by the Heart Blood of a People! Many a War, without doubt, is undertaken from no better Principles, and from no higher Ends, than to ſerve the violent Raging Luſt of an Ambitious Monarch. But the State of the preſent War, in which we and our Allies are Engag'd, is quite different: 'Tis our Holy Religion, and moſt Excellent Laws, our Honour and Liberty; the Vindication of theſe, againſt an Uſurper and pretended Prince, that hath obliged us to take up Arms. We ſhould do well to remember, that Sin doth naturally impede the Succeſs of War, and give a check to the Military Proceedings of a People. Luxury and Incontinence, Debauchery and Profaneneſs, weakens and enervates Mens Bodies, and gives the Enemy a mighty Advantage. This was it which expos'd the *Amalekites* to Deſtruction; 'tis ſaid, after their Succeſs at *Ziklag*, *they lay ſpread all over the Ground, eating and drinking*; whereupon *David* and his Party ſlew them all, except a few, who, it is likely, were thoſe, that retain'd ſome Meaſure of Sobriety.

James 4. 1.

1 Sam. 30. 16.

'Tis high time that we ſhould Reform; this is what God in his Providence calls us to, and you are here aſſembled to promiſe: Whatever *Vows* you now make of this Nature, be careful to *pay*; for he is a *Jealous God*, and *will not hold him Guiltleſs, that taketh his Name in vain.*

Thus I have ſet before you your Duty, as well as your Puniſhment, and have ſhewn you what Evils ſin hath procured, and what are the juſt Expectations of God from us in the preſent Caſe. *The Lord's Voice crieth unto the City,* Mic. 6. 9. *and the Man of Wiſdom ſhall ſee thy Name. Hear ye the Rod, and who hath appointed it.*

Upon the whole, it is evident,

Firſt, That the Atheiſtical Spirit, which is gone forth among us, is a very Unreaſonable and Deviliſh Spirit. We have had ſo many Teſtimonies of the *Being* of a God, of his Power and Juſtice, and Rectoral Government of the World, that it muſt argue a ſtrange Madneſs and Infatuation to deny either. When our Saviour rebuk'd the Wind, and the Raging of the Sea, in that dreadful Storm, which threatned the Loſs both of Ship and Men; *the Ship was fill'd with Water*, and the Diſciples *were in Jeopardy*; they Luke 8.25 ſaid one to another, *What manner of Man is this? For he commandeth even the Winds and Water, and they obey him.* It proved him to be more than a Man, yea, to be God himſelf, Pſ. 107.25. to have ſuch Unſtable Elements, as the Air and Water, at his Beck and Will. *He commandeth and raiſeth the ſtormy* Verſ. 29. *Wind, which lifteth up the Waves of the Deep:* And again, *He maketh the Storm a Calm, ſo that the Waves thereof are ſtill.*

There are ſome among us, 'tis to be fear'd, ſo inconſiderate and unthinking, as *not to regard the work of the Lord, or to conſider the Operation of his Hands.* This is a ſore Judgment, and may be of fatal Conſequence to the Nation. There are others, who, when they are called by the Lord God of Hoſts, *to Weeping and to Mourning, to Baldneſs, and to girding with Sackcloth*, betake themſelves *to Joy and Gladneſs, ſlaying Oxen, and killing Sheep, eating Fleſh and drinking Wine*; putting far away the Evil Day, and not in the leaſt griev'd for the Affliction of *Joſeph*. Theſe Perſons, certainly, are none of *England*'s Friends, but Enemies to God, and Injurious to the Publick Good. What

ſhall

ſhall we ſay then of thoſe, who Burleſque and Ridicule the Operations of the Almighty; who, becauſe God in Judgment ſent us a Terrible Storm, muſt immediately Act a Tempeſt on the Stage, to leſſen the Awe and Dread thereof upon the Spirits of Men. Is this the right way to pacify an Angry God, and make him our Friend in a Day of Adverſity? Certainly, the quite contrary is True. If theſe Schools of Wickedneſs, theſe Seminaries of Debauchery were once pull'd down, then Religion and Virtue would flouriſh in our Land, we ſhould ſee happy Days, and thoſe worthy Gentlemen concern'd in the Reformation of Manners, would not meet with ſo much oppoſition as they do.

Secondly, It is no leſs apparent, that there is a vaſt difference betwixt Heaven and Earth, between the World in which we dwell, and that which is Above. The one is full of Clouds and Tempeſts, Storms and Changes; the other Serene and Quiet, where there is no more Death, neither Sorrowing nor Crying, a Kingdom that cannot be ſhaken, when all things here are full of Diſquietude in a conſtant Flux, and which in a few Years may be Diſſolv'd, *for the End of all Things is at hand.* Let this Conſideration looſen our Affections to the uncertain Enjoyments of Time, and make us eaſy under every Diſpenſation of Providence, though never ſo adverſe and contradictory to our preſent ſeeming Good: *While we look not at the Things which are ſeen, but at the Things which not ſeen; for the Things which are ſeen are Temporal, but the Things which are not ſeen, are Eternal.*

In the *third* place, Let none cenſure any that have fallen in the late common Calamity. *Think you*, ſaith our Saviour, *thoſe Eighteen Perſons, on whom the Tower in Siloam fell, that they were Sinners above all Men that dwelt in Jeruſalem? I tell you, nay, but except ye Repent, ye ſhall all likewiſe periſh.* Luke 13. 4, 5.

One-

One End of Judgment is to reform the World, as well as to puniſh for Sin. In this caſe Examples are neceſſary, that *Men might Hear and Fear, and do no more ſo wickedly.* The ſovereign Will of God oft-times ſuffers the Righteous to periſh in a general Diſtreſs, to be Monitory to others; but we are by no means allow'd to condemn them with the Wicked and Ungodly in the other State, becauſe they have fallen with them here.

Let us mind our preſent Duty, which is to Repent of our Sins, and Turn unto the Lord our God, who hath ſmitten us: Let us put away the Evil of our Doing from before his Eyes; let us ceaſe to do Evil, and learn to do Well. *For ſhould we again break his Commandments, and join in Affinity with the People of* ſuch *Abominations, would he not be Angry with us till he had conſum'd us, ſo that there ſhould be no Remnant nor Eſcaping?* But if, with the Men of *Nineveh*, we turn every one from his Evil way, and from the Violence that is in our Hands; who can tell, if God will Turn and Repent, and Turn away from his fierce Anger, that we Periſh not?

Ezra. 9. 14.

If would be a bleſſed Preſage of Good unto the whole Land, and the Proteſtant Intereſt in General, if the Late Storm in the Air, and Earthquake in divers Places, as we have heard, would create ſuch a Tempeſt and Convulſion in our Hearts, as to cauſe us to cry out, What ſhall we do to be Sav'd? And ſo make our Applications to the Holy *Jeſus, whom the Winds and the Sea do obey*, for Pardon and Peace, *Spare thy People, O Lord, and give not thine Heritage to Reproach, that the Heathen ſhould rule over them: Wherefore ſhould they ſay among the People, Where is their God?*

Joel. 2. 17

FINIS.